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IS MAN A FREE MORAL AGENT

Is Man a Free Moral Agent, or is He Governed by Fixed Laws?

The recognition of an endless chain of cause and effect, in the order of nature eliminates chance and miracle from cosmic problems. To assume that any department is an exception is to ignore the unity of nature and introduce an irresponsible factor which invalidates all the claims of consistency and universal relationship and mutual influences in the cosmos.

If a portion of matter be exempt from the action of causation, there can be no reliability in any exegesis of cosmic processes. If a part be without law, or cause, the whole may become so at any time, or there must be an eternal division and insulation, of each department, between which there can be no interchanging; for how can that which has neither cause nor effect exert any influence upon anything?

If nature is reliable, if we can depend upon her methods as indicated in the relations of cause and effect, there can be no place in her domain for chance. Then is man a free moral agent? Is an agent free? To say he is, is to say that somewhere in the realms of nature are effects without causes; an agent that is not responsible to anybody or anything.

It is generally held that man is a result of antecedent causes, and every molecule in his organism is constantly influenced by conditions impressed upon it by the long line of ascent from primitive protoplasm to a reasoning soul, and by all the circumstances attendant upon its pilgrimage and at present active. How then can man be free? But there is one consideration that is usually overlooked in discussing this question. Man himself is a cosmic pivot, having involved in his being the totality of all impressions, a concentration of all the causes that have attended his inception and progressing evolution. He is not, therefore, a dependent puppet, the helpless plaything of his present environments. He is more than they all. He can mould and master circumstances, but he cannot master himself. He is the representation of countless ages of causation energy, stored in his occult constitution. They impel him to respond to the appeal of circumstances, and the action thus evoked is dependent upon millions of dynamic centers in his marvelously complex and delicately adjusted organism.

Another mistake common to this subject is the confounding of will with volition, and the assumption that because we have a choice and can direct one action for good or evil, we are therefore free. The reverse is true; for our choice is always governed by desire, and desire is the expression of antecedent cause and ruling conditions.

We cannot choose to do what we do not desire to do; and we cannot desire without the influence of cause that make up the impelling impulses which dominate our consciousness. If our desires are not caused, by what means do they originate? And how can anything in which there is no element of causation, act as a cause for any result?

Again, it is held that this is a dangerous doctrine which makes us mere machines, and attaches no responsibility to human life and conduct. The reverse is true. If we are entirely free to choose and act independent of antecedent or circumstances, without regard to causes within or without, then we are responsible for nothing. In propo-

tion as we are conceded to be free, we are irresponsible; and in the ratio that we are held by fixed causes "fast in fate" are we responsible to those causes.

If men are "free moral agents" why apply penalties for crimes and rewards for virtues? In our whole system of jurisprudence, and all the religious warnings and appeals, this law is unconsciously recognized, and applied!

No! we are never for one moment free, in the least or the greatest of all actions and achievements. But we choose our course of conduct, and execute that choice with varying degree of success.

We are not free to choose. We are compelled to choose. A million influences may combine to decide the choice, but when made it always obeys the dominating desires ruled by the totality of the cause that concentrates upon that moment, and that sum total of conditions which echo down the ages and center in the consciousness, each echo being a voice of command and exercising its function to determine the will and its action.

LYMAN C. HOWE.

AN ENDLESS EVOLUTION.

Where can we find a human being, who can honestly say, "I can choose as I wish to?" No doubt the majority of the readers of this will exclaim at once, "I can!" But when they stop to think a little about it, they will soon see that they do not, of their own will, choose as they do. There is no question but that they will apparently choose as they think they wish to, but the moment one asks, "Why do you choose as you do?" their answer is a demonstration that there was a cause for it outside of themselves. One will choose to marry a woman because he loved her, or was attracted to her by her beauty and winning ways, another will choose to marry a grass widow 40 years his senior, because he loved her money, and so on through the list, because.

When one will make a choice that is unrestrained, free, uninfluenced in any way, then the choice is not with a cause, and such a thing is as impossible as to bring an immovable substance in contact with an irresistible force, as ridiculous as it is funny.

The question cannot be logically raised, can one choose. It is a fact that everyone is compelled to accept, (attract) or reject (repel) no matter what conditions or events one comes in contact with, they accept or reject it, possibly it may consciously, semi-consciously, or in a totally indifferent manner, nevertheless, there has been an action, a result of force of some kind, and it has produced a result. There cannot be a cause without a result, or a result without a cause. One is as necessary and as potent as the other; there can be nothing new; what is in the universe always was, and always will be, but there is a constant evolution from one form to another, and what is coming is the result of the present, and the present is the result of the past. This being the case, and it certainly cannot be denied in any logical manner, there is but one conclusion to arrive at, and that is that whatever is, is fated, the result of law, and as sure to produce a result, and a definite one, although it may be incomprehensible to the human mind; nevertheless, reason and argue as much as you can, you cannot find one fact in nature to warrant one in asserting that there

may be a cause that never had any source.

Some people may think that they can do as they desire, but ask them what makes them desire that way, and their mind is confused, they suppose they made themselves and can change themselves at will. Why in the world don't they do so even in a small sense and demonstrate their power, nevertheless there are many who have met with success, because endowed with a powerful will; but who or what gave them the will, in fact what has man that was not given to him?

It is apparently one of God's laws that humanity shall learn, and as they learn, become wise as gods; but even the most wise will fulfill the law, and pass away as all wise men have done in the past.

As man becomes wise, he learns the uselessness of fear, hate, envy, and becomes charitable, he becomes conscious that some wise plan is in operation; that it is for the good of all that there is or ever will be, and he is a part of that plan and as necessary as the most prominent one. He knows that he can teach nothing, that each must learn by actual experience and each will learn from the actual experience, and as experience is good, there can be no evil. It is a lesson for one man to get drunk and be punished sufficiently to cause him to keep sober. Who can say whether he has not had experiences far worse than the man who squandered his earnings in drink?

Shall we tell the human race to follow their conscience, when 250,000 English soldiers and 10,000 Boers are doing it in South Africa today? What will the Greek Pirate do in this case? he would cut your throat. And here in this city of Minneapolis, a health officer will inject some of the corruption from a diseased calf into the bodies of your children and cause the death and the poisoning of hundreds of others, but this will eventually cause 65 per cent of the people who are the working class, to learn to vote away private capital and special privileges and give us healthy cities and well ventilated homes in the city, and thousands of other good, or rather, better things, all is good, some is better.

Poverty is ignorance, and it is law, as it evolves it will become wisdom, and poverty is the teacher which forces wisdom upon us.

Sympathy only comes from those who have had the unpleasant experiences which we have had, and it seems as the many had a lot of experience in store for them, therefore, I have sympathy for the hard hearted and the mistaken wretch who has no sympathy, while I look with joy upon the one who is struggling to better himself, for it is fate that no matter how long the road may be, it must have a turning.

FREDERICK WHITE.

Is Man a Free Moral Agent, Or is He Governed by Fixed Laws?

My own opinion upon this subject of "Fate" or "Destiny," may at first sight appear to my readers as somewhat inconsistent, since I not only believe that man is subject to certain fixed laws in the Universe from which he cannot stray, but that he is also, to a large extent, a free moral agent, or that he may become the latter as he unfolds in mental perception, and in spiritual aspiration and power. I believe in the force of heredity, also that human creatures are largely swayed by circumstances and conditions of environment; that no one is abso-

lutely independent, and that all even those who seem most free, are in some degree influenced by people and condition. It seems to me that many individuals are governed in their actions and trend of thought by influences beyond their control, and that the very movements they make, with no idea of their coming consequences, lead up to other certain events and conditions that can show a line of sequence and of well laid steps that have worked out a completed plan, though nothing of the kind was contemplated by the individual.

However, I am not a fatalist, I believe a bad person may become good by his own aspirations and efforts, and that a good person may grow better by self study and culture.

A wise parent may mark out a certain line for his son to take and so much work to be accomplished by the son, in order that he may develop his muscular strength, his love of labor, his powers of concentration and force of character, but the father may say, "My son, I set you on this road, and give you this work, that you may be practically benefited by all that will thus come to you through your climbing, and by your labors. But, my son, I shall not mark out how the work is to be done, you may choose your own tools, and your own methods in using them. This road leads to the top of yonder mountain, and there you will find the reward for climbing to its height; but there are many winding paths that eventually lead to the same height, though each will give a different experience, you can choose your way, though if you diverge from the main path, you may now and then find yourself winding around to it."

And so the son is left to his own devices, though the work, the journey and the lessons are outlined for him, yet he can use his own judgment and develop his own reasoning powers in the planning of his life.

So I believe every human being has a work to do, and a place to fill, but not that this is so arbitrary that he can only follow one line, and fashion one piece of work; I believe each can study the impulses, tendencies and talents of self, learn its strength and its weakness and stimulate the mental faculties till harmony with the spiritual laws is reached, all the while allowing the spirit to reach out and do its own climbing in its own way towards the heights.

MARY T. LONGLEY.

Is Man a Free Moral Agent, Or is He Governed by Fixed Laws?

NATURE AND LAW, PLANETS AND WAVES.

Sun's lordly power, light to command,
Life and heat, from nature's loving hand,
And the Moon, with changing forms of light,
Helps to meet the needed want of night.

Neptune with its force, trade to expand,
Travels in waves, over all the land;
Mercury waves impulse, like a flash,
And Jupiter pays the ready cash.

Uranus searches for hidden light,
But Mars is ever ready for fight,
While Venus, full of love, hope and cheer,
Laughs at Saturn, with its restless fear.

There is a great deal that is implied in the foregoing question, many and varied are the opinions regarding same, but opinion is not law, opinion is but a notion, sentiment, or judgment formed by the mind. What is law? It is a decree, statute, rule of action or motion. What

is rule but a stipulated method of doing something to accomplish certain results. The stars rule the people, for the universe is governed by fixed law.

Some writers claim that the stars only indicate, that they do not compel, thus showing no recognition of a force operating in nature, that is higher in action than the mind of man. Man is subject to law, which is a decree, rule of action or motion.

Why is man subject to law? Because he is a part of that law, or principle of force in nature.

When I speak of man, I refer to all human beings regardless of sex, and what is man but a combination of the principles of nature's forces, within which is embodied a soul, mind or intelligence, actuated by and giving expression thereof in accord with the nature of the magnetic impress of the forces in action at birth. Law comes first, man second, and works out the expressions of mind, soul or intelligence, in accord with the decree of nature's law. Universe, signifies the whole system of created things. Man is but a part of the Universe, which is governed by fixed law.

Who can say that man is not a part of the Universe?

Man lives, moves and has his being, by and through the action of law. Then, how can he be a free, moral agent? Free admits of no restriction. Man comes into life's existence by and through the principles of laws of nature. There can not very well be an effect without a cause, and that cause is but the expression of law. I am aware that some individuals may not quite accord with my views, but that matters not to me, for belief or disbelief is immaterial in the action of law. The Universe moves right along with perfect harmony in the working out of nature's principles, and were there no fixed law, then all would be chaos or confusion. Man, being a part of nature, and the Universe, is therefore governed by fixed law, and I desire to express the statement that law rules supreme throughout all nature, and "not one jot or tittle of the law can be set aside, all must be fulfilled."

Yours for the Truth,
N. H. Eddy,
Astrologer.

Is Man a Free Moral Agent?

Yes, he is, as I believe. Personal identity lies at the foundation of all thought. Personality is the only real, enduring, substantial being. We human beings are bound to each other in such wise that no individual of the race is without a personal relation to us; and we all stand in personal relation to that one personal will at the center of the Universe, creating and sustaining all phenomenal existence. The subjective or spirit sun of Being, though feeling and will are involved in the unity of consciousness.

Life is created into knowledge or principles of justice. Were man an automaton, creation could not be justified morally. That any should have undeserved and "endless woe" would cast a shadow on the throne of God and darken heaven.

Man is certainly a being of will, as much as he is a seeing, thinking, talking, acting being. Every waking action proves it.

Hartman in the "Philos of the Unconscious," has scientifically demonstrated that there is will and intellect manifest in the Universe. But

(Continued on Page 4.)

PRESIDENT M'KINLEY

Speaks Through the Mediumship of J. Clegg Wright.

Reported For "The Sunflower" by C. Hagen.

The spiritual consciousness of our late President addressed the audience assembled after naming Abraham Lincoln and James Garfield as his intimate companions, and mentioning Chas. A. Sumner, Col. Baker, Solomon P. Chase, Senator Baker, Thomas Benton, John A. Logan, Gen. Grant, President Harrison, James G. Blaine and others as his helpers and supporters in this manipulation, as follows:

"I am thoroughly acquainted with Spiritualism. My wife, my darling wife, paid great attention to it, and Abraham Lincoln and Garfield know the power of controlling the mental mechanism of the medium and have enabled me to speak to you as I do now.

"It is the little things which change the forces and the results in the human lives on earth; a certain feeling, a little fear, an emotion, an incident.

"I am like awakening in the morning, my past life is like a dream to me, a dream of last night, which I recall. I am the same personality, the same consciousness, there is no change whatever, in my knowing, only my ability is changed. The subject of my life is to me like a dream and I am awakened to the fact that I have lost something. I am now picking up the lines of my memory of my past life.

"Lincoln tells me that I am coming slowly to my past self. I feel no pain, no worry! I know that I am in the spirit world; I know what has happened.

"My memory of former days precedes my memory of my last days on earth. I am told that my situation in spirit life is commendable.

"I was a notable person in my past life and therefore must be a notable one in spirit life.

"I am now in a greater circle of friends and persons I know than I was when on earth. My busy life in the public affairs of recent years deprived me of my habit of reflection and recalling to my memory those who had passed on before me.

"I feel disposed to say, that I would emphatically encourage, yes, demand that men and women should think more of those persons and lives with whom they have been mixed in the past, because I have met so many in this life whom I never thought of and who have come to me with their help and their magnetism.

"Their sympathy makes me sad. I realize that I would rather be a spirit than the President of the United States, because my possibilities are so much better now than when on earth.

"I am told by Benjamin Franklin that the spirit world, with its intelligence and in operation, overlaps all material privilege and manifestations.

"Daniel Webster, who is with me now, was as a child preordained by the spiritual world. There is a destiny attending all men and nations. I cannot realize how circumstances were made; there were greater speakers and greater minds than mine in the United States; it was not shrewdness nor extraordinary talent of my own that I was made President. It was in the order of design, or evolution of circumstances that put me into that position.

"I should never like to see the day when people of this country want their President to be more than a common man of the common people; and I do know that those principles are at work in the spirit world.

"All great men whom I adored in my youth were the children of spiritual circumstances of their time and before their time and I now fully realize the fact.

"My last utterance on earth, man for a time will value. I value the last talk I had with my father and the last talk I had with my mother.

"The last words of great men are generally wise words. When man leaves his earthly surroundings forever, his soul wants to say something. I knew that I was destined to die, I knew it intuitively, but my mind hoped to stay and complete my work.

"The historians of the future ages will look back at the events of the past 18 years and trace the currents flowing in the different directions as to the character and spirit of Amer-

ican industries, life, art, thought and evolution in relation to the whole world.

"Some of you are filled more with political ideas than I ever was, but a statesman must study humanity, and the complicated circumstances in social and political evolutionary events.

"At the end of Grover Cleveland's first administration, a man of more idealistic schooling than myself, a man more robust in intellect and character, when he lay down the reins of power, the commercial conditions of this country were in a deplorable state.

"Foreign complications had weakened the power and the activity of the people of the United States. The financial center and power of the world was at Lombard Street in London, England, at that time, and this power affected the financial condition of America to such an extent that America was drained yearly from its gold. Its financial condition paralyzed its producing power and the condition of its working men was deplorable.

"Then the McKinley Bill arose in a spirit of Home Protection. The same time we had very favorable harvests in the Western States and in India and Russia harvests were very unfavorable, so the United States experienced a very rapid development which was helped by the inventive genius of our people in developing our iron trade by applying steel and iron in the construction of bridges, buildings, ships, etc. With it the interest developed in the natural course of events.

"But soon it was found that the productive capability of this country was greater than the power to consume.

"Great Britain, possessing the markets of the world, the steering of ships became difficult and an over production was the result. This was long foreseen and I felt that socialism of capital would have to precede socialism of labor. A useful commercial trust is fair and just combination of capital by which a nation must of necessity become a nation developing commercial enterprises.

"Some of you remember the Pan-American commission. Its design was to develop the trade of America with the trading states of the Americans.

"Nations who are more favorably circumstanced have always an advantage.

"This leads me to Cuba. For hundreds of years the destiny of Spain was a destiny of exit in regard to Cuba.

"Cuba is so near to America that unfortunate Spain had to give it up sooner or later. Cuba is too near to America to be a European colony. Many industries will be affected in the United States by Cuba and its evolutionary development.

"Now as to the responsibility of the affairs in the Philippines, I like to talk to you to elucidate some of your thoughts in regard to it, but I cannot today. I feel sick, I am losing my power over the medium, but I want to tell you finally that the past 18 years will be looked upon by future historians as the beginning, the source of power and liberty, the genius of invention and industry, the grandeur of the schools, talent and prestige of America over the Christian nations of Europe, by which finally a world of crime will disappear under the grand thought of the spirit and mind of the West."

IS MAN A FREE MORAL AGENT?

WE CAN BECOME THE MAKERS OF OUR OWN DESTINY.

In our present state of unfoldment we are governed to a greater or less extent by fixed laws, but as we become more acquainted with ourselves, we can evolve the power to govern our own conditions, and then we can snap our finger at so-called Fate. Undoubtedly planetary influences affect us at the present time, but to those who realize that they are the makers of their own destiny, there comes the ability to control adverse conditions.

Fixed laws compel half of the

earth to be in darkness while the other is basking in the light of the sun, but in our unfoldment we have provided artificial light, progressing from the tallow dip to the brilliant electric light. In like manner we have overcome the winter's cold by producing artificial heat, and summer's glow by various devices for inducing coolness. If our ingenuity can overcome these obstacles we can outgrow other tendencies that would seem to fetter us.

In the physical realm we can become conquerors over adverse bodily conditions if we will but pay proper attention to diet, exercise and right breathing. In the mental domain we can also come off victorious if we but avoid such emotions as anger, worry and fear. We are most of us beginners in the art of overcoming, but with each success, even in trivial things, we will develop power to conquer in larger ones. All hail to the time when we will realize more fully that we are a part of the First Great Cause, and have dominion over all things if we but exert ourselves to attain it.

LIDA BRIGGS BROWNE.

Is Man a Free Moral Agent, Or Is He Governed by Fixed Law; Fate?

The subject is too vast for me to do more than take a general survey of it, in such a short article. To the question, "Is man governed by fixed law?" I should answer most emphatically, yes.

To the question, "Is man a free moral agent?" I would answer (paradoxical as it may seem), yes, to a certain extent. Unless the latter is correct we are bound to dismiss the question of personal responsibility. We could not justly punish a wrong unless we were firmly convinced that he had some control over his actions.

I would present the matter in this way: The moral sense in man is subject to growth. I can imagine a state of life where the human is unmoral. A man cannot be rightly considered immoral until he has sufficient intelligence to distinguish right from wrong. Immorality is a way station between the unmoral and the moral. A moral man I would define as a man who knows right from wrong and voluntarily chooses the right.

I believe that all nature, including man, is subject to immutable laws. I cannot believe that there is any power in nature which has decreed that one man shall be rich and another poor, one man an idiot another an intellectual giant. I believe that these are matters over which we humans have some control.

I believe that man, using the generic sense, shapes his own destiny. He is winning his way to freedom. Freedom does not mean independence of nature's laws, such a freedom is impossible. But he may enjoy freedom within the law.

Primitive man must have been a creature governed by blind instinct. He evolved thought which enlarged his world and gave him more freedom, so he has risen slowly from darkness to light, from ignorance to intelligence from the unmoral to the moral, from bondage to freedom, from being a helpless subject of the crude forces of nature to that state where he can subject and use those forces to minister to his own well-being.

Such are my views on the subject, accept them for what they are worth.

T. GRIMSHAW.

Mrs. Atcheson's Work in the First Spiritual Church of Buffalo.

Mrs. A. G. Atcheson one of Buffalo's well known and very much thought of mediums has just completed one month's engagement with the First Spiritual Church of Buffalo, N. Y.

Mrs. Atcheson delivered two addresses each Sunday, followed both times with messages from the Spirit World.

The addresses were so beautifully given that even if one did not have any knowledge of Spiritualism he could not go away without making a resolution of some kind.

Buffalo, also The First Spiritual Church society, had ought to feel very proud of having such a person as Mrs. Atcheson in their midst.

Besides Mrs. Atcheson's regular work for the month, she succeeded in getting and taking in the Church eight new members, all of whom were converts of hers. She also gave a Library and Musical entertainment at her own expense for the benefit of the society, which netted a nice little sum.

Mrs. Atcheson is a very earnest and sincere worker for the cause and

AMONG THE LATER BOOKS.

We fill orders for all Books reviewed in this column.

THE MARCH "ARENA"

A feature of *The Arena* that helps to make this magazine unique among modern reviews is its frequent publication of symposia on public questions. The March number has two of these. The first relates to the Cuban problem, in which F. B. Thurber, president of the U. S. Export Association, discusses "Reciprocity" and L. V. de Abad makes an eloquent "Plea for Justice" to the American people. The second presents both sides of the immigration problem, John Chetwood arguing for total suspension and the Rev. R. C. Bryant deploring the probable re-enactment of the Chinese Exclusion bill. Rev. F. D. Bentley, discusses "The Survival of the Fittest in the Coming Age." "Experiments in Colonial Government," by Dr. Felix L. Oswald. "Labor's Rights and Wrongs," by W. S. Waudby; "The Ostrich in the New World," by B. O. Flower; "Literature Democracy," by Joseph Dana Miller; "American Supremacy," by A. B. Deahof; "Marriage and Dress," by H. W. Francis; an interview with Prof. Frank Parsons on public ownership of the telephones, and an entertaining psychological story, "An Unreal Reality," by Laura M. Dake. Editor Flower's "Topics of the Times" and "Books of the Day" are instructive as usual.

THE LEGENDS OF GENESIS.

The above is a translation from the German of the most interesting parts of a book on Genesis by Hermann Gunkel. For some years it has been the claim that a proper interpretation of Biblical books would not make their meaning anything like it has been commonly supposed to be.

The author is a professor of theology in the University of Berlin and while he necessarily writes somewhat from the standpoint of his ism, he in reality writes plain facts and enough of them to give the symbolic meaning of the passages. As it is translated by W. H. Carruth, professor of German in the University of Kansas, both its author and translator are in a position to command respect.

One of the statements is, in substance, that "Many of the legends of the Old Testament are not only similar to those of other nations, but are actually related to them by origin and nature. Now we cannot regard the story of the Deluge in Genesis as history and that of Babylonian as legend; in fact, the account of the Deluge in Genesis is a younger version of the Babylonian legend." While this is a single item, it shows the trend of the book.

Every person who is interested in the earlier inscriptions and information on modern religious matters should read this translation. Price, \$1.00. For sale at this office.

BANGS SISTERS.

THE SUNFLOWER has recently issued a neat little brochure for Bangs Sisters, which gives a description of their work and some of the results experienced by leading citizens of

too much can not be said in her praise.

Her last evening on the platform the president of the society extended her a vote of thanks in behalf of the society and its members to which she responded in a very pleasing manner.

She was also presented with a beautiful bouquet of flowers.

All who had the pleasure of listening to her expressed their sincere regrets that her engagement was closed.

May God and the angels ever bless her.

A constant reader of THE SUNFLOWER.

ER.

OBITUARY.

JAMES E. HOLLY.

Mr. James E. Holly passed to higher life, from his home, at Flint, Mich., February 25th, from the effect of heart failure. Deceased formerly lived at Titusville, Pa., and has many friends there. He was an old Spiritualist, leaves a widow, one daughter and two grand children. Funeral services conducted by Mrs. Marion Carpenter, of Detroit, Mich. Spiritualists papers please copy.

Mrs. F. M. INGALLS.
HAMPTON PHILLIPS.
At his home in Pine Valley, N. Y., occurred

country. It consists of forty pages and cover and was published to give information that the ladies are continually being asked for. Persons interested can receive copies by addressing them at their home, 654 W. Adams St., Chicago.

THE YOUTH'S COMPANION

Washington's Birthday number contains a letter on the necessity of good citizenship, written several years ago by President Roosevelt, who was then a member of the U. S. Civil Service Commission. The letter outlines a course of life which the President's public career has illustrated and makes it a very interesting item at the present time. With the usual supply of good stories and thoughts, this is an exceedingly interesting number of this especially interesting paper.

TRUTH'S WHITE SPOTLESS BANNER.

is a new song by B. F. Austin, is a late line of thought, based on the title and set to music of "The Star Spangled Banner." It will make a fine selection for special music. Full sheet music size. Price, 25 cents.

The *Psychic Era* for March is pretty well hulled; it contains two pictures of Moses Hull, together with a brief, but very racy biography, one, by the way which is strongly suspected of being something of an autobiography. Besides that, it contains Moses Hull's review of the discourse of the Rev. J. M. Thoburn, Jr., D. D., against Spiritualism. The fact is, when Moses Hull gets after one of the enemies of Spiritualism, said enemy would be wise to take a lesson from David Crockett's coons. It is said that whenever David drew a bead on a coon the coon was heard to exclaim, "Dave, don't shoot; I'll come down." However much there may have been of Dominic Thoburn to start with, there is very little left when Moses has got through with him. Mr. Simpson, of 425 Diamond street, Pittsburg, Pa., charges only 15 cents for a copy of the March number, for this or any other number of *The Psychic Era*.

FIGS OR PIGS? FRUIT OR BRUTE?

A Text Book of the Vegetarian Philosophy, has found its way to our book table. It is not a new publication, but its author, J. Madison Allen, has been a practical exponent of the idea for some time.

He does not think that animal food is necessary for the production or continuation of life, and cites what, to his mind, is positive proof of the truth of his theory. Among the many interesting points is a practical discussion from the standpoint of an M. D. as to the necessary ingredients to make up a healthy body and the classes of food that are best qualified to supply this demand. This, with a list of some of the prominent people who have been vegetarians and their experiences makes a very readable book. Price, 25 cents.

the transition of Hampton Phillips, aged 79 years, 6 months and 19 days. The funeral services were held at the residence, February 25th, Mrs. Clara Watson officiating. Deceased was the father of Mrs. Frank Fuller, for many years a resident of Lily Dale, who was unable to attend on account of sickness.

MRS. CELINDA CLEVELAND.

aged 80 years, formerly of Adrian, Mich., and a long-time Spiritualist, passed to the higher life February 17th of peritonitis. Her husband passed away about a year ago and was cremated. His ashes will go with her remains to the crematory. The funeral services were conducted by Mrs. Rose Ferris.

A FRIEND.

DR. N. U. LYON.

of Fall River, Mass., passed to the higher life February 15th. Dr. Lyons was well and favorably known to the Spiritualists of the country. He was a familiar figure at Onset Camp and at the N. S. A. Conventions, where he will be greatly missed. We have not learned the cause of his transition, but he was troubled with paralysis for several years, and being over 80 years of age, that with old age was doubtless the cause. With a full knowledge of spirit life, he passed peacefully away with a smile on his lips.

Niagara Falls excursion via D. A. V. & P. R. R., March 9th. See hand bills or another column.

METAPHYSICAL.

Conducted By EVIE P. BACH.

AN OBSTACLE.

I was climbing up the mountain path
With many things to do,
Important business of my own
And other people, too,
When I ran against a Prejudice
That quite cut off the view.

My work was such as could not wait
My path quite clearly showed;
My strength and time were limited,
I carried quite a load;
And there that hulking Prejudice
Sat all along the road.

So I spoke to him politely,
For he was huge and high,
And begged that he would move a bit,
And let me travel by—
He smiled, but as for moving—
He didn't even try.

And then I reasoned quietly
With that colossal mule;
The time is short, no other path,
The mountain winds were cool—
I argued like a Solomon,
He sat there like a fool.

And then I begged him on my knees—
I might be kneeling still
If so I hoped to move that mass
Of obdurate ill will—
As well invite the monument
To vacate Bunker Hill!

So I sat before him helpless
In an ecstasy of woe—
The mountain mules were rising fast,
The sun was sinking low—
When a sudden inspiration came,
As sudden winds do blow.

I took my hat, I took my stick,
My load I settled fair,
I approached that awful incubus
With an absent minded air—
And I walked directly through him,
As if he wasn't there.

CHARLOTTE PERKINS STETSON.

LOVE THYSELF.

JOHN F. MORGAN.

Continued from last issue.

LOVE

is dual, it is masculine and feminine. It is a regenerator and a reorganizer. Love is creative, a distributor of increased good, it helps man to become master over himself. God is love, and man is his offspring. The regenerated man is filled with pure love which spiritualizes him to find the within of himself and to become a law unto himself.

The Infinite storehouse is full of love, let us find it and distribute to all whom we come in contact with and watch its result.

CHEMISTRY OF LOVE.

Men love strongest in cold weather and are then most easily captivated. Women are most tender and susceptible in the vernal months when the flowers bloom she does also.

That love is a physical (fluid) element is proved by its effects, for hunger conquers it, Condiments increase love! The strawberry, pear, peach and grape make love; acids and alkalis very soon destroy it. Poverty kills by cutting off the supply of highly flavored food. Love is life, it is heat, energy.

LOVE CURE.

It is the best on God's green earth. It is God-path, the best cure for a disordered woman is a loving man; the best cure for an impotent man is a loving woman.

What means a kiss? It means an interchange and fusion of magnetism, a displacement of one and replacement of its own by the other; it is magnetic. Love grows by what it feeds on.

THE WORDS AND SMILES THAT CHEER.

The geniality and warmth of a smile invigorate. If any one has a kind word—a word that would cheer another, oh! give it now. It is grand to be able to produce a smile. Let us all send out more sunshine in the world to lighten the pathway of our friends and neighbors, we all hunger for each other's love and sympathy, give it ere it is too late.

Life is "what we make it" for ourselves and others, for we are all susceptible to love vibrations, to influences more or less; our consciousness of things within the universe is measured by the application of love and wisdom, we send forth its influence which reproduces itself.

CREATIVE PERIOD.

There are holy seasons with women, she is then super-human and ought to be treated at such times most kindly, tenderly and lovingly. At

such times she can produce wonderful results and all impressions made upon her at such times are very ineffaceable.

Within rather than without is found the force of forces that transmute, transform, renew and regenerate human life to self dominion and self accomplishment which is the purpose to be fulfilled by our existence. The love function is ever creative.

THE LAUGH CURE.

Just a year ago a lady came into our office with a very disconsolate look; she came for consolation and advice; her face wore a sorrowful expression, she was "down in the mouth," as the saying goes; her husband was a drunkard. Knowing the power of the reflex action of all parts of the body on the brain, we advised her to assume the smiling attitude six times a day for a few minutes at a time. She did it until she acquired the laughing habit. When her husband came home drunk she would laugh, when he came home sober she laughed; she laughed at her meals and laughed when she had no meals to eat; she began to see rays of light and sunshine in the house. Her husband became infected with the laughing habit. He laughed himself sober and they both laugh now because he drinks no more; he finds his home a veritable home with a smiling wife, and now there is joy, peace and happiness in that home, and the lady declares the Phrenological examination and advice we gave her has been her husband's and her own salvation.

Reader, try this experiment; assume the laughing attitude; the corners of your mouth will turn upward; the reflex action of these muscles will press the psychic button of Mirthfulness and your smile will develop into a laugh. Keep it up every day. Laughter starts obstructions and removes the impediments to the blood, improves digestion and will lift you out of the slough of despond. The remedy is scientific, it is—Phrenological. We charge nothing for this discovery, it ought to be introduced into every home, it costs nothing, but the prescription will knock out the blues.

—Human Nature.

BREATHING.

Deep breathing is an absolute necessity to strong and vigorous health. Few people know or even practice deep breathing; if they did, and had energy and persistence enough to regularly carry out the practice, they would soon find a decided improvement in their conditions, mental and physical—not to speak of the evolving within of a Spiritual Grace. The first manifestation of physical living is breath, writes Henry Harrison Browne, in Now. When we cease to breathe we cease to live as physical beings. It follows logically, then, that to live as much as possible we should breathe as much as possible. It will be no exaggeration to say that the majority of the diseases arise, as far as physical cause is concerned, from lack of breath. The cause is mental. Fear is the great cause of all disease, and fear at once affects respiration.

To counteract this we must will to breathe and breathe fully. Think breathe and we will breathe.

Therefore practice deep and slow breathing—that is, controlled breathing—until deep breathing becomes a habit. Nothing mysterious about the fact that by deep breathing—controlled breathing—more than that he who breathes long and deep and controls his breath becomes in all matters self-controlled, for by breathing he controls his life. Therefore put your will upon the thought and breathe deeply. Materialize your thought into cell tissues by breathing with the thought. Thoughts of health, happiness and success can be breathed into bodily expression.

—Magazine of Mysteries.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Mrs. P. A. Foote is visiting her son and his wife at Jamestown.

A number of our people have colds caused by the damp weather and changes of the past two weeks.

Mrs. Manton, of Jamestown, has been visiting Mrs. J. H. Champlin. They visited Mr. and Mrs. Allen at Laona for one day.

Mrs. Van Buskirk, of Buffalo, spent a day at the Dale visiting Mrs. E. D. Carver, who has been quite sick for some time.

Mrs. Frank Fuller received the sad intelligence of the death of her father. For particulars see obituary column. All friends extend their sympathy.

The cold spell and snow has given way to warmer and pleasanter weather, and the thermometer has gone up to the forties for a few days. Our snow is rapidly starting for the south to keep company with our winter residents. It is still two feet deep on the level and the roads are practically impassable for teams; but a few days more will show bare ground.

A law passed through the legislature making it permissible to spear fish through the ice two days each week for five weeks. We did not get advantage of but four days of the fishing but some fine catches were reported. The largest one measured 49 inches in length and weighed 31½ pounds—A muskallonge. Parties fishing on the upper lake, opposite the toboggan slide caught three, weighing respectively 18, 20 and 22 pounds, one day. There is great diversity of opinion regarding this law, some claiming it will result disastrously to our fishing, others that the destruction of the larger fish that are caught with spears, will make better summer fishing with hook and line by giving the smaller fish a chance. The results will be watched with interest.

Mrs. A. L. Pettengill is spending a few days at the Leolyn en route to New York City to visit her daughter, Mrs. Isabel Bates. Mrs. Pettengill has spent the winter in Cleveland, and after her visit to New York, will return here about April 1. It is expected the Leolyn will be opened for the accommodation of guests about June 1, and quite a number have arranged to spend the greater part of the month of June here.

Mrs. J. F. Witheral will give a reception and dance at Opera Hall, Cassadaga, March 7. Scott's Orchestra will furnish the music and Picket's hotel will furnish supper. Supper and dance bill, \$1.25 per couple.

About sixteen couples have engaged Schen's Hall, at the Iroquois Hotel, for a series of six club dances. This hall has the finest floor for dancing there is in this vicinity and a very enjoyable time is in store for those who attend.

The warm weather has melted the snow on the hills west of camp and yesterday the water started down to the lake. It found a way in the gullies, covered the railroad track and depot platform and runs in a stream about ten feet wide and over a foot deep on the comparatively level place on the north side of the road leading to the bridge. The railroad track was covered for about 400 feet north of the station.

The desire to know something of the usages of parliamentary law has resulted in a dozen of our people arranging to meet at the homes of the different members once a week and have a drill. Two meetings have already been held at the Leolyn House, and next Thursday evening will be held at E. L. Griswold's. Chairman and secretary are selected each evening, thus giving each member in turn the practical execution of the offices.

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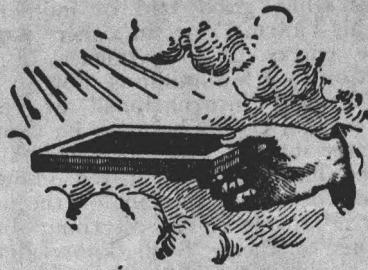
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Is Man a Free Moral Agent?

(Continued From Page 1.)

he errs in reflecting his own "necessity" of the inner life as "unconsciousness." This because he lacked mediumistic experience of the inner central sphere of life. But he was right in viewing the Universe as a logical process.

The Universe is built on and held by the will-power at the centre. Our usefulness is built on our will, which is a divine privilege and quality of the inner life. In my view, "necessitarianism" is a fallacy, growing from mere words.

A "person" is one who brings about changes—a free cause, and is the expression of a will. Man is not a contingent accident of a fortuitous combination of atoms.

Jonathan Edwards, priest of Yale, was a "Necessitarian" as shown by his book on the will, but his fallacies are exposed in an essay by Mr. Hazard, (as I believe.)

The "fate" involved in necessary laws is half the truth. Man cannot by will avoid childhood, adolescence, manhood, etc. But his moral course of self-originated actions is his own. It is the result of his will, as a navigator, by will and intelligence, steers his course to avoid rocks, and to reach his hoped-for heaven.

As Sir Isaac Newton (spirit) has well said: "My friends, the wisdom of God passeth your understanding; but this I can say, that as a man has a mind to use according to his will, so also has a spirit this power; and as a man comprehends that he is merely a gifted being descended from the Righteous One, he is talented in science, or I might say, has he strength in any direction beyond another, even so he hath greater tasks imposed upon him, and greater trusts to discharge; for with light comes also the shadow of thought, and this thought is your spirit's guide, either for good or for evil—but, I pray me for all—good."

These are deep words for all those who can apprehend the significance of his thought. By our will, we can help human beings to avoid the evil pathway. This is indeed a divine privilege.

A morally progressive mind can have no other religion than justice to himself, to his neighbor, to the world! His soul expanding and breathing above the mechanical religions of the day, it is useless for him to assimilate with minds who join in—

Predestinating some without pretense To Heaven—the rest to Hell without offense;

Inflicting endless pains for transient crimes, And favoring sects or nations, men or times;

Or deem it merit to believe or teach What Reason contradicts, or must impeach;

Or think Salvation for one class designed, And Heaven too narrow to contain mankind!"

J. P. COOKE.

Is Man a Free Moral Agent, or is He Governed by Fixed Laws.

I wish I knew, then I would be wiser than I am now. On the one hand there are circumstances and conditions that indicate that humanity can shape the destiny of their lives—mold their every action in accord with their soul's desire, and on the other hand there are indications that man is governed by laws, fixed and immutable from which he cannot escape.

We see young men and women start out on the great journey of life, seemingly surrounded by adverse conditions, and yet, by effort, perseverance and patience, they rise to affluence and power for good, and carve for themselves a name high on the scroll of honor, their every move seems turned to their credit, and we exclaim: "See how grand a success in life."

Others launch their barque upon the great sea of human existence, under perhaps more favorable conditions and, while possessed of as lofty aspiration of as noble effort, and of as firm resolve, yet every effort seems a failure, every move is made in the wrong direction and at the wrong time; disappointment follows every endeavor; the foaming billows of disaster threaten to engulf them at every turn; sorrow and trouble brood over their lives like an avenging nemesis; the wings of

their imagination and aspiration are clipped by the storm hand of "fate" with every effort to rise, and we exclaim: "See what a failure in life." In the one case honest and true effort is crowned with success, in the other the same honest effort and striving is overwhelmed with defeat.

I do not believe that man is a free moral agent in the sense that he can shape the destiny of his life in all things, not even in the entire molding of character, and yet I am not quite prepared to accept the idea of fate as taught by the fatalist nor of foreordination as taught by the Christian. I am inclined to the opinion that the two ideas mean the same or amount to about the same thing. One says it's the will of God and man cannot change it, the other says it's fate or the plan of nature and man cannot change it, and one is about as comprehensible as the other; and then there is the doctrine of the Theosophist that declares that whatever enters into man's life, good, bad or indifferent is his "karma" or in other words the effects or consequence of his action in a few millions more or less of former "incarnations" or earth lives, and try as he may, he cannot escape it, and this theory has the same luminosity (?) of reasoning as the others, and the fact of the matter is no one knows anything about either of them. Such knowledge is as impossible and unattainable as is a knowledge of God or "Infinite Intelligence."

While as a Spiritualist I admit the fixed and inexorable laws of nature, yet I firmly believe that we are creatures of circumstances; conditions, environment, temperament and hereditary characteristics, all have their bearing upon human life and character. If we accept the idea of "fate" or of "karma" or of foreordination does it not free the individual from all responsibility of action. Nature is the responsible party in "fate," God the responsible personage in "foreordination," and all the responsibility man can have in "karma" would be in his first "incarnation" because he had had no previous action to act as "Karma."

But really, Mr. Editor, I think I am quite at sea regarding any very definite ideas upon the subject, and hope your symposium will throw much light upon the question.

CLARA WATSON.

FREE MORAL AGENCY.

Question:—Is man a free moral agent; or is he governed by fixed laws, or in other words, fate.

Answer:—Man is governed by the fixed laws of fate, although fate in its expressions is far from being fixed.

Man is also a free moral agency. If man so elects he can rise above the governing law of fate. While enjoying all the blessings of the fateful laws, man may yet be under its government, without being annoyed or discommoded by them. "He that is above the law hath no need of the law," although the law is still in evidence.

Man may ignore fate without disturbing its government and go on serenely in his path of destiny. Fate belongs to the animal department of mankind. So long as man permits himself to follow the dictations of his animal greed he will suffer all that the governing law of fate has to offer for his particular case. In civil law we are governed by the statutes concerning murder but by indifference to murder, we would be indifferent to the law, hence we would not suffer from it. Jack was sent to bed without his supper. He was indifferent about the supper hence indifferent to the law by which he was governed. He was under the law and yet above the law.

Before this matter can be intelligently discussed with hope of agreement in conclusion, it might be well to come to an agreement as to what is meant by "man," what is meant by "moral" and which definition of the word "fate" should be considered. In previous consideration of this time-honored question I have always found the differences of opinion to be due more to a disagreement in the meanings of the words "man" and "moral," than in any disagreement as to the governing power of fate, or animal needs.

The great trouble in such a question comes from the usage of words which people understand differently. In explaining these very simple Astrologic laws of nature, I often have to give a proper definition to the words used in a concisely explained matter. We cannot explain psychic affairs, until we get away from the properly accepted meanings of words which have long ago lost their root meaning. Simple laws of nature are lost sight of in the confused tongues of sentimental trash,

and poll-parrot lore, which make the tower-to-heaven-building, worse than that of the Tower of Babel.

PROF. HENRY.

MAN'S FREEDOM

The question comes to me, from the Editor of THE SUNFLOWER, "Am I a Free Man, or Am I Governed by fixed Laws?"

About the earliest thing to do in the world is to ask questions; one of the hardest things to do is to answer them. Our questions are generally based upon what we do not know; our answers, if correct are always based on our knowledge. There is much more that the most of us do not know than that we do know. Hence the one who asks questions has much the lighter job of the two. Dr. Thomas Hartwell Horne, a Bishop in the Methodist church, said, "A question can be asked by an ignorant person, in three lines which it will cost wisdom years of hard study and thirty pages to answer."

He was correct; sometimes, the answer to a question if it is right will be wrong. Man is in a certain sense, chained to his environments; yet he, in many cases makes his own environments. Man has an individuality, yet that individuality, is as often made for him as by him. Jeane Ingelo, it was who said, in a poem, "Let Me Be Myself,"

"Who art thou, myself? Thou hast inherited thy father's lands And all his debts thereon."

It is hard to tell just how many ages our individuality was ripening in our ancestors before we were born. As we inherit the color of our skin and eyes, so we inherit many things in what is known in our particular individuality.

We did not have much to say as to where or when we should be born, or for that matter, as to whether we should be born at all. In that case we were governed by circumstances over which we had very little control. We are, many of us, proud that we are Christians—born in a Christian land. Had we been Chinese we would have been equally as proud that we were born "Celestials." The Chinese religion is strictly ethnic. They are very glad that other portions of the world cannot enjoy it.

Had we been born in a Mohammedan country we might have been rejoicing to day that we were blest with the knowledge that there is but one God, and that Mohammed was his prophet. Indeed, if the battle between the Christians and the Moors, at the time the Moors were driven out of Spain, had turned the other way, as at times it seemed likely to do, the Christians of today might all have been Mohammedans. And who can say that the change might not have been a good one?

The question of which leads, fate or free will, is only another form of the old question of which came first, the egg or the hen. One party argues that there never was an egg that was not laid by some kind of a hen; and the other party is equally as logical when he says there never was a hen that did not come out of an egg.

The truth of the matter is, this is one of the "vain and foolish questions," which Paul admonishes Timothy to "avoid."

Within certain limits we are free, centre-stance; outside of these limitations man is a creature of circumstances. The question you asked has been debated for many hundred years. I really take the position the dutch justice did, when he heard one side of the question, he said, "vell you got te case," but when the other side of the question was presented, he said, "vell you got de case too, and te gunstable shall bay te gost."

MOSES HULL.

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WHAT IS LOVE?

BY ARTHUR F. MILTON.

Love, like electricity and intelligence, is perhaps beyond definition—so far as language is concerned. Experience is the best teacher in all things, practical or lawful, and love being a law or the law of nature, must be something very practical.

To regard it as an emotion, a passion or a sentiment, is not practical, thus beyond definition in general, as its forms vary according to the channel through which it flows, when regarding it in that light.

Every impulse of the human entity has its antithetical vibration, love not excepted, and we can probably find a cue to an understanding of love through its negative impulses, as selfishness, hatred, uncharity, envy or jealousy, cruelty or lack of sympathy and penuriousness.

Whether these are natural human impulses or love manifested negatively is a question for students of self to indulge. What we do, or feel or think is certainly of us, and we cannot get any nearer to them for analysis than to observe their manifestations in ourselves. We may sense them in others by rapport, but they convey nothing to us, if we do not understand their meaning—know by experience what they stand for.

For example, should one who was never jealous, be touched by a vibration of jealousy, how could he define it?

Then how can a man who has no love, sense it in others or understand it if he did?

Such an individual cannot be appreciative of a loving soul.

Thus a man without inspiration rejects it as a possibility in others. Experience is lacking to make him understand it. In like manner all spiritual gifts may be rejected by those who have no spirituality themselves; and even those who have are known to reject inspiration that ranges beyond their own. Experience again is needed to understand what they do not possess.

To know what love is, it therefore must be felt—experienced. But who has not experienced it in some form?

Where there are so many negative forms as herein enumerated, there also must be as many positives. We may possess one or more of its positive forms, but are we therefore freed from all the negative forms?

If we are sympathetic we cannot be cruel; but if we are penurious we cannot be generous.

Thus we may possess one of love's virtues and one phase which is not a virtue. How make it positive?

As natural cruelty or indifference must be neutralized by the desire or effort to resist it, and the endeavor to sympathize, so it may be inferred that penuriousness must be overcome by an effort at generosity (by subscribing for the papers that advocate one's cause, for example.)

Thus uncharity or fault-finding must be rooted out (spiritualized) by combatting it, or trying to be charitable—Loving.

Without love we naturally "look through a glass darkly," and feel justified in what we say, because we see it thus. But with love, we can forgive much, for through such an object glass all looks bright.

When all the negative impulses or emotions, whether of love or any other human principle, are spiritualized, we are probably in line with all that can be expected of mortals; and while all may not be in control of their negative impulses to give them a positive bearing, the larger part of those who read our literature, are striving to do so.

The possibilities of the soul lie in our aspirations for a higher ideal—in the love we manifest for that which is spiritual or practically good. It is love per se, the life-principle of the soul—its germ—vibrating *volens volens* to perfect itself, and is sensed on the exterior in comparison as it is permitted to control the negative vibrations existing in connection with it. Under these circumstances we receive whiffs of it, that lead to its understanding.

Southern Cassadaga Camp.

Early Sunday morning, February 16th, we thought we would surely have a rainy day but nature was kind and the auditorium was well filled considering the threatening sky.

Mrs. Twing was the speaker of the morning and entertained her audience by a talk upon "The Elixir of Life." She said the search for it had been long, that the chemists had tried in vain to find it, in the great store house of nature, that the harmonized thought of the spiritual was that which needed just love. She declared that growing old was a habit, we constantly count the years and look for grey hairs and wrinkles as their companions. Love, the true elixir will make every line upon the face sacred to some sad or happy memory and the grey hairs a crown of glory.

At 11:30 the chairs upon the platform were placed in the rear and the organist, Mrs. Dyer of Boston, began playing Wagner's wedding march and Mr. Homer Altemus, of Washington, D. C., ushered upon the platform Mrs. J. D. Palmer who conducted Mrs. Catherine Klotz, of Cincinnati, O., and Mr. J. D. Palmer who conducted Dr. George M. Hilligoss, of Anderson, Ind. They were also accompanied by Mrs. Grenamyer, of Cincinnati. As the music ceased Mrs. Twing united them in marriage with a brief but very beautiful and impressive ceremony, and Mrs. Grenamyer offered a very impressive invocation, after which the bridal party left the auditorium. President Bond concluded the services.

The platform had been handsomely decorated with pine and great profusion of yellow jasmine that made it look like a bower of beauty. The bride was dressed in pure white her only adornment being long sprays of yellow jasmine and the groom wore black with white gloves. The wedding ring was a beautiful band of gold with three diamonds.

Dr. Hilligoss is widely known as an earnest Spiritualist, and a fine speaker, he is so earnest and sympathetic that he finds the hearts of his audience. He is also a good physician also a man of wealth. He is president of the Chesterfield, Ind. camp and pastor of the Anderson Spiritualist society. Mrs. Hilligoss is the widow of Louis Klotz, of Cincinnati, O. and is a wealthy, cultured and generous lady. The campers and officers can testify to her generosity the campers feel honored that they have chosen this spot to unite their lives. They will make this their winter home as they feel that they have been brought together by a spirit influence. They will build a new cottage here before the cold weather drives them from the north.

There are several that expect to build next winter. The association has had a surveyer here and have some desirable lots surveyed, some are taken now. Mr. Bond, our president, has a beautiful cottage nearly completed.

There have been a great many improvements made and the visitors have been very generous. Judge Underhill, of Canton, O. made a present of one hundred dollars, Mrs. Dr. Hilligoss one hundred dollars, Mrs. Laura Fiken, of Chicago, took fifty dollars worth of stock, given ten dollars to the Bazaar, Mr. Seat Hodgkins presented a beautiful memorial window for the auditorium for himself and wife, Mrs. Keck, of Cincinnati, gave a new stove for the pavilion also decorations for the auditorium and bazaar, Mr. Colage, of Clifton Springs, N. Y. and Mrs. Elizabeth Thompson, of Lily Dale, have been untiring in their work for the camp. Mr. J. D. Palmer and Mr. Frank Bond gave money to purchase a small building which Mr. Palmer made over into a pretty little bazaar for the Ladies' Aid. By the way, the Ladies' Aid will turn a snug sum into the association. Mrs. Carrie Twing, as president, and Mrs. Phillbrook, secretary, are hard workers they do not let a nickel escape them, so the brothers say.

The best of all has been perfect harmony here. All have worked for the betterment of the camp. The hotel has been nearly full since the opening of camp. There has never been so many people on the grounds from the first as there have been this year.

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Well, here I am again. The snow is not quite so deep this time and I feel fresh and quite like saying something.

I see there is to be a discussion regarding "Free Moral Agency" in this SUNFLOWER and while I have not been invited to participate, as I told you before, I am a privileged character here and so will have my say.

Now if I had been questioned about the matter, I would not have been a greenbacker. I would have been born a mermaid. Then I could have sat on a rock all day long and looked into a looking-glass and not a boy would have thought of throwing a stone at me. But you see they did not ask me about it this incarnation and so I am fated to live the life of a greenbacker until death comes to my relief. During this time I will have to dodge stones thrown by the boys, and I don't see but some of the boys have to dodge stones too—although they are not exactly the same kind that I have to dodge. Strange how some people like to throw stones, isn't it? Most of them forget that they live in a glass house when they do it too.

But I am getting off from the subject. "Is Man a Free Moral Agent?" From the standpoint of the frogs he is. Just see how he can throw a stone! Just see the different kind of notes he can give! Just think of the way he can travel around and talk and drink and have a good time with the boys! Then he is certainly a Free Moral Agent. But when he gets home after having exercised some of his Free Moral Agency, and the other part of the domestic partnership opens out on him, how soon he loses his Freedom and wishes he had been more Moral so that the Agency that is used to correct him would consist of something softer than the rolling pin or bald-headed end of the broom.

Then see what a figure he cuts when he tries to swim! With all the drawbacks I think a greenbacker is more free than the man is. Come to think of it, I would rather be a greenbacker than a man.

Now if I was making this world, and intended to make it free, I would have made Lily pads a little larger; fish swim a little, yes, a great deal slower, take away a little of their appetite and have a greater proportion of suckers. By the way, I think most men would like a larger proportion of suckers for it is easier to make a living when suckers are plentiful.

Do you know, I think I have discovered why so many people are silverites? Well, it is because they have paid for so many gold bricks that they want a change. Any change will do. Some of them did not have enough to get home with after buying the last gold brick.

I went down to the dancing club last week. You ought to see my friend, Jack Binney, dance. He is all right taking two steps, but he thinks our editor is ahead of him when it comes to taking a good many. I would like to pace him in the "hop" waltz—I believe I could beat him. Well, Jack is a good boy, and if you want your watch fixed or jewelry repaired, bring it with you when you come to camp and he will do it with neatness and dispatch and will not rob you for doing it either.

I understand that my friend, Mrs. Dr. Dobson-Barker, has been doing a lot of Spiritualistic work in California lately. She knows how to do it. She and Dr. Barker were quite an addition to California Spiritualism and with the assistance of her daughter, she is making a great success in carrying out the plans of Dr. Dobson whose name was a household word among Spiritualists. If you are sick, send to her for a diagnosis.

My friend, Dr. J. S. Loucks, has been quite sick but has almost entirely recovered his health from a disease that is considered incurable. His band of ancient spirits must have been quite powerful to produce such an effect. Perhaps they can do the same for you.

I have fully decided that the next pair of spectacles I get will come from B. F. Poole and be fitted by his clairvoyant method. Some way he seems to have a faculty of fitting them so they have a cooling effect on the eye. Perhaps you would not think I would want anything cooler than the water but you are mistaken. It gets pretty warm in the summer and I want soft, cooling glasses to wear when I read.

This is all I have to say this time and I hope soon to have nice weather and help to get ready for campmeeting. I think we will have a big one this year and hope all of my friends will be here.

A. GREENBACKER.

JIM;

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FOR AUTOMATIC WRITING: Place slate or paper on top of the Cabinet, take pencil and sit prepared to write; if you are sensitive, the hand will begin to tremble and vibrate more and more rapidly, finally moving across the paper in an irregular way. Continue, and letters will be formed spelling names and messages.

FOR INDEPENDENT WRITING: Take a seven frame school slate and scrape pencil dust over the face of it; break off a small piece of pencil and put it on the slate after which place inside and against the top of the Cabinet, holding it with the right hand flat on the under side of the slate, leave a piece of black under over the Cabinet to enclose it and lay the left hand on top of the Cabinet. The slate will be moved, marks appear dimly in the pencil dust and finally writing. This development requires great patience and perseverance, but is the most desirable of all psychic phases.

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MARCH 1, 1902.

IS MAN A FREE MORAL AGENT?

Under the above heading we present the views of a number of our leading writers. All classes of opinions are expressed as is always to be expected.

In this age of the world when all are trying to solve the problems of life, the question whether man is governed by law, held in certain paths or whether he roams at will, free to choose his every act, is quite a question? Upon its solution the entire fabric of society hangs.

If man chooses his acts deliberately, then one class of treatment is desirable. If he does not, if he is held in certain lines by an inexorable law of nature, to which he is a mere puppet, then an entirely different line of treatment and a different feeling must be shown by those who are fortunate enough to born under beneficent conditions.

From the Astrological point of view, we can not see how man is a free agent. If his personal appearance is indicated by the planets dominating his time and place of birth, then why may not his mental appearance, his desire to do good, or the opposite, be dominated equally as strongly as the physical appearance? Then to carry the matter further, Why, if he can not change the color of his hair or eyes, should we expect him to change the complexion of his mind?

Based upon the researches of the past few years, the treatment of humanity is entirely wrong. We acknowledge law in everything. We see the seasons follow each other in regular succession, the rain of summer followed by the snow of winter, the snow in turn slowly disintegrates and flows down to the lower levels in the form of water only to be again drawn out of its ocean bed in the form of invisible vapor and, borne on the wings of the air, carried to the same place, possibly, to be again precipitated and carry its blessings of moisture to the section through which it passes on its way back to the sea. All following in the way of law.

The person who would say that he could change this method would be immediately placed under restraint. "His mind is wrong" would be the universal verdict, yet if man is governed by the same law, it would be considered perfectly sane to expect the thief to change his method of life, to ask the drunkard to cease drinking and crush his appetite for liquor, to expect the child without any aptitude for mathematics to become a successful mathematician or a person without any mechanical ingenuity to become a successful engineer.

"But," say critics to this idea, "the conditions are different. Man makes his own life."

How do you know? Most people who make this statement are woefully ignorant of the results of the later researches into astral influences. If asked what they know of this subject they, as a rule, reply that they do not know anything and do not want to. Knowledge of natural forces can not come to such.

Given the date, hour and place of birth, the personal appearance of the individual can be given as accurately as though he or she stood before the Astrologer. After the outward appearance is given, then the inner nature comes. As Mars under certain conditions will make a person quarrelsome, so Venus, the love planet will make one exactly

the opposite in nature. As people with Jupiter strong will be always in easy circumstances, "everything they touch turning into money," as the saying is, so one with a malefic planet in the house of money will be always poor unless that influence is overcome by aspects of different planets. Under the aspects of the planets it would have been impossible for Jay Gould to have made a failure. Others with equally as good business judgment, made failures in matters not requiring so great a display of ability.

"But this is fate," says an objector. Yes, it is fate. So is the fact that the sun, moon and planets occupy different positions toward us. So is the fact that owing to the inclination of the ecliptic we have winter, spring, summer and autumn. Is it any more unreasonable to think that your life is such than it is to think that you can not govern the seasons? Is it any more unjust to think that a man should be born under such conditions that he could not make a financial success in the world than that a farmer can not control the downfall of rain and must stand idly by and see his crops burn up with drought? Natural conditions, every one of them."

"But," one Astrologer says, "the stars indicate but do not rule. The wise one rules his stars; the ignorant one is ruled by them." What basis has he for his astrology? If the stars simply indicate, if their rule and law is not compulsory, why do the tides so implicitly obey the action of the moon? Why is the world agitated when certain configurations of the planets occur? Why have we had the severe storms and fires during the month of February? This same Astrologer will tell you that it is because of certain configurations of the planets. These produce fires. True but there must be a connection between every act of an inanimate object with an animate one in order to produce a phenomenon. An object without motion would remain fixed forever was it not for the fact that certain animate objects or matter act upon it. Why do people die, even the best of Astrologers, when the conditions of the planets indicate the event? Why are things foretold by Astrologers, in which the person most interested is not a factor, but the condition is brought about by the intervention of outsiders without his knowledge or consent? Incidents in the life of every individual will carry out this statement.

Outside of astral influences, is man free to act? By no means. He is governed by environments. Therefore he is not a free moral agent. If he is born in the Christian countries, he is saturated with the ideas of Christianity and goes through the world with that idea hanging to him. If born in Turkey, of Mohammedan parents, he would look at Mohammed as the Christian does at Jesus, or the Buddhist at Buddha, or the Chinamen at Confucius and his joss. If he lived in the wilds of Africa, under a tropical climate, he would argue the fallacy of clothes, especially furs, while if born in Lapland he would consider the person who advocated no clothing, especially the abolition of fur as an article of clothing, as a fit subject for the lunatic asylum. In temperate, so-called civilized surroundings, he would consider the lack of clothing as "indecent exposure" and would advocate the arrest and imprisonment of the individual who practiced it unless it happens to be a "full dress" party. Then custom says you can cut off the top of your dress and fasten it on to the bottom. These same ladies, if they were Hottentots, would be discussing the different styles of leaf and grass girdles and the many advantages of nothing as compared with even them, while hours would be spent in making their hair into a mass of grease, tangle and smell.

Again environment rules with a law that does not permit of change by the individual, carries him along in its way and makes him a subject of fate.

How about business? It is the same. He is ruled by his surroundings. If he is a printer, he buys a ream of 480 sheets of paper and when he gets an order for 500, he puts his ream in, he spoils a few sheets, and if he delivers his customer 470 sheets, he is doing all that a printer expects to. Most men understand this, but the printer is forced to it by custom, therefore he is not free in his acts. The groceryman puts up something that he calls "pure ground spices," composed of a little of everything, and sells them at a price that pure goods could not be sold for. People buy them knowing this, but the groceryman is not free, as he is obliged to do what his competitors do, and they force him into being dishonest. The butcher sells the bones that are useless, but as all his competitors sell them, he

has to. If he cut out the bones and raised the price of his goods so that he sold only that part that was useful, he would lose all his trade; therefore he is not free. As a spice man, who was very religious, once said, "It is not dishonest as no one believes that spices are pure when they see the label," thus virtually admitting that the customs of business were such that he did not expect to have anyone think him honest in the strict sense of the word, yet he would not have considered such a thing as stealing money from anyone. This was a special kind of robbery that he was forced into by the customs of business.

Personal liberty and free moral agency in every day life are that you have them so long as you do not conflict with anyone else. As John B. Gough so strikingly illustrated in connection with prohibition: He was asked if prohibition would not be interfering with the personal liberty of those who wished to drink. "No," was the reply, "if I go along the street and swing my arms around I may think that I am simply exercising my personal liberty. As I pass along I hit you on the nose. You immediately say, 'stop throwing your arms around.' I tell you that 'it is part of my personal liberty to throw my arms out if I want to.' You immediately reply that while you admit my personal liberty, 'it ends where your nose begins,' and that is the case with many things connected with the free moral agency of the people.

"But is this not a dangerous position to take?" we hear someone ask. "What inducement for trying to be good or better our condition if such is the case?"

You can not help it. The same laws that hold you in lines will make you struggle to get out of them. If a malefic planet makes it impossible to gain money or position, an ambitious one will make you strive for it, no matter how unattainable it may be. If you are ruled by Mercury, you will move fast, even though you strive against it.

To conclude: This world is either run by law or chance. There is no way out of it. If it is ruled by law, then fatalism is as much a fact as though every act of your life was written down in a book to be followed. If it is ruled by chance, then we can expect water to freeze when placed over fire—or boil as chance happens to make it. We could expect part of a piece of iron to be harder than steel, another to be as easily crushed as a piece of printing paper.

Law or Chance, Fate or Free to Act—Which?

FRANK WALKER,

well known to Spiritualists, has embarked in the newspaper business at his home, Hamburg, N. Y. He has purchased the Erie County Independent and from the tone and appearance of the three issues we have had, will make a success of it. Our best wishes are extended to him in his undertaking. Now he will know the bliss of engaging "devils" having the "comps" calling for "copy" the "sticks" getting "rusty," but we do hope he will not indulge his well-known appetite for "pi." He can glory in the largest pumpkins and pay for them in complimentaries, take stovewood for his subscriptions or wear them out in potatoes and green corn. One advantage is his office has a big back door and if an irate subscriber calls with the intention of "doing" the editor, we hope he will allow his discretion to overcome his valor and escape. But all of these things don't count, "When the form is on the stone."

Excursion to Niagara Falls.

On March 9th the D., A. V. & P. R. R. will run an excursion to Niagara Falls, via. L. S. & M. S. Ry., and will sell tickets for train leaving Lily Dale at 8:23 a. m., (Central time) at rate of \$1.50 for the round trip. Tickets will be good returning on special train of above date, leaving Niagara Falls at 5:00 p. m. (Central time) also on Lake Shore regular trains (except Nos. 3, 11, 15 and 19) leaving Buffalo on March 9th and 10th.

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THE NEMESIS OF CHAUTAQUA LAKE

By Hon. A. B. Richmond.



THE LATEST BOOK BY THIS CELEBRATED CRIMINAL LAWYER AND AUTHOR.

YOU SHOULD READ IT.

It has historical fact for a foundation, around which is woven the details of

A Psychic Story.

The Nemesis of Chautauqua Lake lost all by the depredations of a band of Indians. The members of his family were killed or carried away into captivity, his home burned, and he, with only his rifle and ammunition pouches, went out into the wilderness to do all possible good to his neighbors and to avenge himself upon his enemies, the Indians. His headquarters were on what is now the Chautauqua Assembly Grounds and a numbers of skeletons that were dug up a few years ago in making foundations were supposed to be the remains of some of the Indians who burned his home and killed his family, as the legend says that he followed them until the entire band were exterminated. His name was William Munson and he was killed in what is known as the "Whiskey Rebellion" in Western Pennsylvania. He possessed a strong psychic power which he used for the benefit of his friends and the discomfiture of his enemies.

We have secured a number of these books and while they last we will make special offers to

Readers of The Sunflower.

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NORTH
EAST
WEST
SOUTH

This department is conducted to assist our public readers to keep in touch with each other and with the people. Send us notice of your engagements or other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

During the Month of March Moses Hull speaks for the Spiritualists of Washington, D. C. He would like opportunities to get out into near towns and cities for week-day evening work. Address him at 517 12th St., N. W., Washington, D. C.

E. W. Sprague and wife, missionaries for the N. S. A., desire to make arrangements to visit every local Spiritualist society in the state of Indiana. Their services can also be secured to organize new societies. Write them at once. Address, Rochester, Ind.

Oscar A. Edgerly, trance speaker and test medium, is serving the Toronto Spiritualist Association very acceptably for the months of January and February. He is drawing good audiences and giving splendid lectures. Mr. Edgerly has been re-engaged for March, April and May.

Mrs. E. P. Fralish writes: "Waverly Progressive Spiritual Society of Waverly were favored by two lectures on Sunday the 16th by Mrs. E. H. Messersmith, formerly of Rochester, N. Y., now of Hanover, Pa. The lecture was of a high order and highly appreciated by all who heard them. Mrs. Messersmith will always be welcomed here. May she ever be strong for the cause she loves so well."

F. Corden White writes the author of "Death; The Meaning and Result," "I consider it one of the most marvelous books of the age, and as a public worker for many years, I know of no one who has had such a wonderful experience as you have, and trusting the forces of the other side of life may again come in communion with you, so you may be able to demonstrate to the world the great question, 'If a man die, shall he live again?'"

Busy Body writes from Syracuse: "In spite of the storm, the interest in our society has not abated. Our Sunday morning meetings are especially interesting. Our loved sister medium, Mrs. Mary T. Clark was compelled to stay with us two more weeks, much to the satisfaction of the society. Although young in the work we find her an honest, upright woman, and her control very interesting. There are a great many circles being held in the homes that are very interesting; among them Mrs. and Mr. Mudge have circles where those who are fortunate enough to attend them receive a very harmonious condition; also see wonderful demonstrations, among them being, a hassock taken off the floor and thrown on the table then knocked off again. Our pastor, Mrs. Brewer, and her daughter, Miss Jessie have been sick, although Mrs. Brewer has stuck to her post even when she had to get up out of bed to attend her meetings."

Mrs. Mattie E. Hull delivered two lectures in Elyria, O., on the 16th ult. So much interest was manifested in her labors that she is urged to return sometime during the month of March, and will probably do so. During the last week of Mr. Hull's engagement in Pittsburg, he was called to Buffalo to attend a funeral. Mrs. Hull was in Cleveland at the time and was sent for to go to Pittsburg and take Mr. Hull's place on the afternoon and evening of the 20th, as that was the day on which the Ladies' Aid meeting occurred, (the meetings are held weekly) and the regular church meetings at night. Mrs. Hull went from Pittsburg to Wheeling, W. Va., at which point she delivered two lectures Sunday. Mr. Hull joined her on the 25th and they unitedly conducted meetings three evenings. From Wheeling Mr. Hull went to Washington, D. C., and Mrs. Hull returned to Cleveland, where she will probably make her headquarters until late in March. She has received calls from numerous points in Ohio, but as yet has not arranged the program for the month. She will make a few week-night engagements in towns adjacent to Cleveland, if so desired. Her appointments will be published later.

A SPLENDID OFFER

To The N. S. A. Medium's Home.

Kindly allow me to place this appeal and statement concerning the N. S. A. Home for Mediums, before the readers of your valuable paper, for I have the good news to impart that through the generosity of two noble men in our ranks, the repairing and furnishing of the building at Reed City Mich., which the N. S. A. has purchased for a mediums' home, will soon be accomplished, and the home ready for occupancy, provided the Spiritualists at large will meet these two humanitarians half way and will contribute to the treasury of the Mediums' Relief fund of the N. S. A., sufficient to balance what they mean to give.

It is already known to the public that the N. S. A. has purchased and fully paid for a piece of property at Reed City Mich., to be repaired and properly furnished as a Mediums' home. There is no incumbrance of any kind on this property, hence no interest on mortgages to weigh it down. The property, adjoins the sanitarium of Dr. Spinney who has deeded a piece of land to us for addition to the home when necessary and we have made arrangements with the good doctor for care in his well equipped establishment of any sick mediums in the home who may need special nursing or attendance. Our desire is to collect sufficient funds to put the home in good order, and to open it for the uses for which it is intended. According to estimates, we find it will cost one thousand dollars to repair and properly arrange the building including its piping and equipment for steam heating. It will also take a goodly fund for furnishing the rooms and providing needful appurtenances for the house. After it is open it will need funds for its management and we know the yearly expense of giving a home of comfort to its inmates will be large. The undertaking is great but so is its humane object, and we feel that this will touch the hearts of all true Spiritualists, and that none will refrain from donating for the benefit of this home. All who have been blessed by spiritual consolation and instruction, who have received the slightest help through or from mediumship, must be ready and willing to give a mite to the support of a home that is to be freely given to worn out and needy mediums who are stranded because of age or ill health. Sympathy and good will in this good work we look for from all quarters, and we do not believe the Spiritualists will allow the home to remain closed for want of proper support.

Therefore I have the pleasure of announcing that the N. S. A. Executive Board have granted a Mediums' Relief fund—according to Art. vii of its By Laws, and that the purchase money of the Home has been appropriated to that fund. Following this the two gentlemen mentioned—Mr. T. J. Mayer, of this City, and another generous friend who for personal reasons wishes to be known only as "A Friend to the Mediums' Home," have notified us that they will each contribute seven hundred and fifty for the Home fund, for the repair and starting of the Home, provided that the Spiritualists at large will contribute also, the sum which they together give, namely, fifteen hundred dollars—by the first of May.

Here is a glorious chance for the opening of a Mediums' Home, with fifteen hundred dollars from these two grand donors, and fifteen hundred more from the Spiritualists at large, we will have three thousand dollars with which to repair, furnish and start the home, with at least a few of the worthy ones who need a home. With this project thus started and our mediums comfortably cared for, free from anxiety and the fear of the poor-house, we are sure the friends will not allow it to ever be closed for the want of funds, and we know this is the moment for action; therefore we call on the generous of heart to send in their contributions at once to the N. S. A. Headquarters—individuals, societies, mediums, everybody, in sums large or small, all will be gladly accepted and acknowledged for the good work. Contributions are on hand from: Woman's Industrial Circle of Dallas, \$20, seance from C. H. Figuers and other mediums in Cleveland \$20, Mrs. A. Peacock, \$5.00, Mary T. Longley \$5.00 Helen Pinkham \$5.00, Bertha White \$4.00, J. F. Handlon and J. P., \$2.00, each, Miss C. H. Hubbard, Lotela, Geo. A. Shultz, Philip Dick, W. H. Souther, Delpha Pearl Hughes, John Kramer, each \$1.00, G. W. Macatee fifty cents, Mrs. Blanchard and Minnie each twentyfive cents, and "A friend"

ten cents. Who will help to swell the list? we need every dime and dollar, all will be gladly received and used for the Mediums' Home. The angels demand this work of us, the worn out mediums deserve it, let us not fail them in this sacred cause. Send your contributions to MARY T. LONGLEY, N. S. A. Secretary, 600 Penna. Ave. S. E. Washington, D. C.

Spirit Message Department

CONDUCTED BY



LEDA.

People desiring personal readings from Leda can secure them by sending \$1.00 and three 2-cent stamps to Leda, care of THE SUNFLOWER, Lily Dale N. Y. Y.

KATE.

Friend George: Charley is with me and sends love to the dear ones in Philadelphia. How happy we would all be if my brother and the children could only see the light and the truth and realize that we can and do return. Yours with love and kindness,

Kate.

LEANDER HOLT.

To my wife at Potsdam, N. Y.: We are watching you with much interest and helping where help is needed and all is well with us. The development is coming slowly but surely and soon you will be in condition to spread the truth in a more forceful and positive manner. Our daughter, as dear as if from our own blood, is here and sends love and kisses to mamma and Jennie does come with me when I visit you and we are both doing all that is in our power. Your loving husband, Leander Holt.

WILLIAM AND NANCY TRINUM.

Good morning, my little friend, will you send a message to my children who live in Nashville, Tenn.? Their names are Jessie, Jack, Billie, and Alec Trinum, and Nellie Perry and Sam Hankins and poor sister. What a hard time she makes for herself. Dick Perry is with me and so is his father, and they send love to Fred. I do not regret going away for I am at peace, but wish that more love and harmony would prevail among my children. I have met all those who went before me. Charlie is doing a grand work. We are together and are happy and send love to all friends. Your mother and father, William Trinum and Nancy Jane Trinum.

OLIVE GOULD.

To my dear children Bird and Emma Gould, with happiness and love I come to greet you and to say that at last you are taking the right course. Make no more mistakes. Put all your strength into your work and think of Emma and the babies. You have given enough of your time for the good of others, now look out for your own. There are those in spirit who can and will aid you burn the midnight oil. Your friend known as White Plume, is well adapted to aid and is ready. Remember, my children that your mother loves and watches over you and is aided by others who love and remember what you have undergone. Bessie is here and so is Aunt Amie as well as Emma's father and mother and they join in love and tenderness. Your loving mother, Olive Gould.

VERIFICATIONS.

In THE SUNFLOWER of Feb. 1st, in column conducted by Leda, I found a message from my father, John Wadsworth, and desire to say that while it may seem short to some, yet when read, knowing all it means, it is proof positive of some power beyond the mortal, and I heartily thank Leda, her medium and THE SUNFLOWER for same.

ALBERT W. WADSWORTH.

I had the pleasure to read a message from my father, Robert Pritchard, through the medium Leda; I found it all right except the name of my sister. I thank you and the medium and guide for it.

MRS. S. D. CHRISTIAN, Geneva, O.

Announcement

The Spiritualist Training School.

THE SIXTH ANNUAL SESSION WILL BE HELD ON

The Cassadaga Camp Grounds

Lily Dale, N. Y.

OPENING MAY 13, CLOSING JULY 10, 1902.

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Announcement - - - Extraordinary.

The Management of this School is now connected with the

Morris Pratt Institute

a College located at Whitewater, Wis. and which opens a THIRTY-SIX WEEKS COURSE of Study, September 2, 1902. There all the branches mentioned within, and others, are taught.

A two years course in this College, it is estimated, will fit any naturally endowed person for platform work.

The Management will try to secure platform work for all worthy and efficient persons who graduate at this Institute.

For further particulars send for our annual announcement, to be ready in July, 1902.

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BIBLE SPIRITUALISM and Higher Criticism, MOSES HULL.

ORATORY, Voice and Physical Culture, Exercises in Expression. MRS. ALFARATA JAHNKE.

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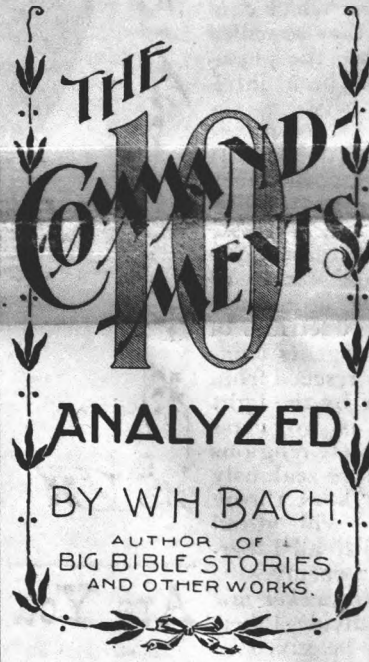
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If you want to be up-to-date on Biblical Points, You Should Have This Book.



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What Would You Put in Place of the Ten Commandments?
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We Should Know Exactly What the Bible Teaches on These Subjects!

THE TEN COMMANDMENTS

have been considered by many to be the Only True Moral Guide, and to give the

Exact Standing of the Bible Upon all Moral and Religious Topics, BUT SUCH IS NOT THE CASE.

The Bible gives them in three different places and in two entirely dissimilar form, and it contradicts every one as positively as it gives it. In other words the same Power that gave the Commandments gave others exactly to the contrary and rewarded those who followed the Commands that were contrary to the Ten.

The Following Examples Will Illustrate the Point:

"Thou shalt not kill." "Cursed is he that keepeth back his sword from blood."
"Thou shalt not steal." "When ye go, ye shall not go empty; * every woman shall borrow from her neighbor * jewels of gold and ye shall spoil the Egyptians."
"Thou shalt have no other gods before me." "See I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy prophet; * and thou shalt be to him instead of God." "Honor thy father and thy mother." "The sons shall eat the fathers in the midst of thee." "A new commandment I give unto you, * that ye love one another." "If a man come to me and hate not his father, his mother, * he can not be my disciple."

Dozens of similar quotations are made, giving chapter and verse. The two forms are given side by side for comparison.

THE TEN COMMANDMENTS ANALYZED

is not written in a spirit of antagonism or levity. Christian clergymen have made certain claims and honest investigation will prove them true or false. If the Bible is better than the other "sacred books," we want to know it; if not, it gives us Commandments to follow and then orders exactly the contrary, we want to know that too.

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Truth to mortal's heart, thy force entwined;
With kind and loving thoughts, fill all space,
Blessing each soul of the human race.

Soul to Soul, can inspiration send,
Then, mind to mind, with its truth shall blend.

Truth to weave mighty threads into life;
And with love divine, conquer all strife,

Truth firm with its conquering power,
Gives to each soul a lasting dower.
Search for Truth's gems, with honest desire

To crown life's unfoldment, the higher.

Spiritualism, Not Superstition.

In the *Truth Seeker* of Jan. 25, I find an address by Hugh O. Pentecost on the "Persistence of Superstition." The writer can heartily agree with him in most of his address, but when he speaks of Spiritualists as being a superstitious class I must protest in the interest of truth.

Mr. Pentecost uses the word "superstition" as a false belief. A true Spiritualist has no belief to teach unless it can be proved by substantial facts. The Spiritualists knows that all nature is governed by inexorable law. There are many kinds of natural phenomena taking place before our eyes that the most learned scientist cannot explain. We should hardly wish to be called superstitious because we believe that trees grow, yet no one knows the law by which the cells are formed.

Those who have made an honest investigation, with a desire to know the truth, have mostly become convinced by the phenomena which cannot be disproved that the so-called spirit world impinges on the physical world, and there has been intelligent communication between the two. There is nothing sacred about the phenomena of Spiritualism. It is subject to natural law, as much as Newton's apple was to the law of gravity. Instead of being a new form of superstition, the philosophy of Spiritualism has done more to show up and expose the ignorance, superstitions and false doctrines of the past than all other agents combined. The writer was rescued from the errors of orthodoxy by the light of Spiritualism. There is no class that is fighting for complete religious and medical liberty more zealously than the Spiritualists. Don't throw mud at them. They will stand shoulder to shoulder with all Liberals to fight the common enemy.

I have found the *Truth Seeker* fair on all questions which divide Liberals. May more power be given to the pen of its enterprising editor.

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Gardner, Mass.

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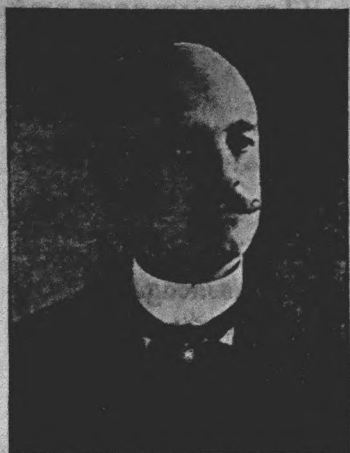
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